

[Proceedings Continued.]

"Oppresses in all ages and in all countries  
not just pretends for oppression, and among the  
excuses under which the exclusion of Irish catho-  
lics from a share of political power was sought  
to be justified, the canons that Catholics owe  
a foreign allegiance and acknowledge dispen-  
sation from the oath of supremacy are invari-  
ably on the list. On the late Mr. Pitt, as prime Minister of  
England, contemplating an act of justice to  
these abused men, solemnly proposed a set of  
terrogatories to these charges to several of the  
most celebrated catholic Theological Universities  
in Europe. I submit to call your attention  
to the questions, and to their answers. The  
following questions were proposed: *First*, Is the  
Pope, or have the Cardinals, or any body of  
men, or has any individual of the church of  
Rome, *any civil authority*, power, jurisdiction or  
pre-eminence whatever over the King, or the  
Protestant Episcopal Church, the Pope, or Cardinals,  
or any body of men, or any individual of the  
church of Rome, absolve or dispense his Majes-  
ty's subjects from their oath of allegiance, upon  
any pretence whatever? *Third*, Is there any  
principle in the tenets of the catholic church,  
which is justly justified in not keeping faith with  
heretics, or other persons differing from them  
in religious opinions, in any transaction  
either of a public or private nature? To these  
questions the Universities of Paris, Louvain,  
Alcala, Salamanca and Alcala, after express-  
ing their astonishment at the questions, and  
after the close of the 16th century, and  
in a country so enlightened as England, to pro-  
pose such enquiries, severally and unanimously  
answered: 1st. That the Pope, or Cardinals,  
or any body of men, or any individual of the church  
of Rome, has not and have not any civil authori-  
ty, power, or jurisdiction over the King, or the  
Protestant Episcopal Church, the Pope, or Car-  
dinals, or any body of men, or any individual  
of the church of Rome, cannot ab-  
solve or dispense his Majesty's subjects from  
their oath of allegiance upon any pretext what-  
soever; and that the catholic faith, by which catho-  
lics are justified in not keeping faith with heret-  
ics, or other persons differing from them in re-  
ligious opinions, in transactions either of a pub-  
lic or a private nature."

I think this is conclusive evidence against  
the gentleman's declaration that we owe civil  
allegiance to the Pope of Rome. I think  
that the gentleman get his authority  
he obtained it, I suppose, from some protestant  
ecclesiastical work. I have nothing to say

Free leave to transport themselves and their families to Maryland. Christianity was by the charter made the law of the land, but no compulsion was given to any sect, and equality in religious rights, not only in civil but in religious matters, was secured. (1 Bancroft's History, 260.) "Calvert deserves to be ranked among the most wise and benevolent law-givers of all ages. He was the *first* in the history of the christian world to seek for religious security and peace by the practice of justice and fair play to all sects, and to popular institutions, with the enjoyment of liberty of conscience; to advance the career of civilization by recognizing the rightful equality of all christian sects. The asylum of *papist* was the spot, where in a remote corner of the world, on the banks of rivers which had been as yet unexplored, the rights of man were first secured, and religious freedom as the basis of the state." (Ditto, 262.) "Memorable was the character of the Maryland institutions. Every other country had persecuting laws. 'I will not,' (such was the path of the governor of Maryland,) 'I will not lay any law on our subjects which shall require a troublesome, modest, or discontenance any person professing to believe in Jesus Christ, for or in respect of religion.'" "Under the mild institutions and munificence of Baltimore, the dreary wilderness soon bloomed with the swarming life of man, and the oppressed of all nations, the Roman Catholics oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and there, too, *protestants* were sheltered against *protestant* intolerance." (Ditto, 266. Yes, sir, while the puritans persecuted the Episcopalian and New England dissenting churches, the Catholics and the Unitarians in Virginia, the oppressed of every Province found freedom and security in Maryland.) "The disfranchised friends of prelacy from Massachusetts, and the puritans from Virginia, were welcome to an equality of political rights with the Catholics and the dissenting churches." (Ditto, 277.) The early history of Maryland is one on which the eye delights to dwell; it is the history of benevolence, gratitude and toleration. The biographer of Baltimore could with truth assert, "that his government, in conformity with the spirit of the charter, had no objection, nor given disturbance to any persons in Maryland, for matters of religion; that the colonists enjoyed freedom of conscience not less than freedom of person and estate, as amply as ever did any people in any place of the world." (Ditto, 277.) There was one attempt, however, to infringe the charter, and the rights of harmonious co-existence, for a short time, but it unfortunately

the United States, Charles Carroll, of Carrollton, and the venerable president of this convention. If they needed vouchers, I would confidently call on the venerable president of this convention. Bishop Carroll was one of the best of men and most humble and devout of christians. I shall never forget a tribute to his memory paid by the good and honorable protestant Abner White, when celebrating the piety with which the christian Carroll met death, with the cold tridling which characterized the last moments of the sceptical David Hume. I know not whether the tribute was more honorable to the piety of the dead, or to the honesty of the living orator. Charles Carroll, of Carrollton, the survivor of the signers of American Independence—at whose death both houses of the legislature of North Carolina unanimously testified their grief, as at national bereavement. Thomas Fitzsimons, of Raleigh, North Carolina, who framed the constitution of United States, and for many years the representative in congress of the city of Philadelphia. Were these, and such as these, foes to freedom and nift for republicans? Would it be dangerous to permit such men to be senators or consuls of the land? Read the funeral oration of Charles Carroll, by the Rev. John Storr, of Storr's English—one of the greatest ornaments of the American catholic church; a foreigner indeed by birth, but an American by adoption, and who, on becoming an American, solemnly abjured all allegiance to every foreign prince or potentate. He was a catholic, a catholicism which was so unchapered at by English royalists and English Tories—and I think you will find it democratic enough to suit the taste and find an echo in the heart of the sternest republican amongst us. Catholics are of all countries, of all colors, of all complexions, of all ages. In all, they are taught that the kingdom of Christ is not of this world—and that it is their duty to render unto Caesar the things which are Caesar's, and unto God the things which are God's."

I shall read no more. The misfortune of the church and state being united in Europe has furnished me with a great deal of material. I must recollect a great many of them originated out of the massacre of St. Bartholomew. Judging from the manner in which he recited them here, one would suppose that the Pope had commanded those horrible and inhuman atrocities. He was ignorant and covertly encouraged those deeds to be done. Now, I deny the fact; he has been misinformed. He has been reading from the

stand with its infernal orgies, but even crime stands against at its own enormity, and public sentiment the *ultima ratio regendi* withheld its progress, and for many years since, a certain faction in the puritan of Philadelphia, led by Louis C. Levin, evoked its spirit to preside over burning churches, and libraries, and midnight murder. There sir, while the sanctuary of the living God blazed, and devils in the form of man, were immigrant, the citizen of a free land by choice, and not by the accident of birth, was marked as the expiatory sacrifice, to be offered upon the altar of this modern political high priest, who, if I mistake not, is a Jew by descent. Yes, sir, if God might die, best the temporal power of the Herods of Judah should pass to the neck Nazarene—he, Louis C. Levin shouted on the mob. Great God! that such an enormity should have been enacted in a land set apart and consecrated as the home of the oppressed.

It may be that my notions are peculiar, but in them I have all faith. I believe that this land was made to receive the teeming millions of the old world, and that when population too closely leered on the horizon of subsistence, God's providence, which created this continent, will, from the hallow of his Almighty hand, in the broad Pacific, upheave another, to receive the redundant population of this hemisphere. God's providence must afford to the suffering millions of his creatures a refuge from want, or he would have decreed a decrease in population to contravene his other work.

But to return to native Americanism proper. Where do you suppose it had its first origin? I will tell the gentleman from Bourbon, though, if he be descended of an Irish family, his own family traditions may furnish him with a more native Americanism—than Orangism transferred from the north and east of Ireland to the free land of America. 'Tis the same foul spirit, which, on the 12th of May in each year since the battle of the Boyne, has congregated its thousands in Ireland, with their eyes turned to the north, and their hearts to the Catholic conflict, backed as those Orangemen have been by an Orange magistracy—an Orange nobility—and to a great extent, an Orange church of England hierarchy. It was this spirit which, in the year 1829, when O'Connell was canvassing the column, and the entire mass of the Orange party was stirring heaven and earth to defeat his re-

"He was born for much more,  
And in happier hours."

I would ask this convention to look back upon the history of this country. Go back to 1774. Whose voice was first raised to cheer the colonies in their work of political redemption? It was the voice of the patriot, the city of Dublin, under the patriotic O'Connor and the eloquent Flood. They cheered us to the conflict. Nor did they stop at this; they shipped America stalwart men who, from Lexington to Monument, proved in the language of blood, that they loved liberty and hated oppression. Their spirit, their heart, had been in the city of Dublin to show that he did not favor foreign immigration. Who protected this gallant and good man—this cynosure in the political world, at the battle of Brandywine? Marylanders! who were their faithful Catholics in a great measure. Who is the hero of the battle on the shore called the Irishman? Washington; and a prouder tribute was never paid to a gallant people. Who secured the southern army after Gates had fled at Camden? DeKalb, the gallant, the noble, the catholic Prussian, from Coblenz. Who stood by his side, the brave, the noble, the catholic Irishman? Pennsylvanians; who, according to the gentleman from Bourbon, could not speak the English language, and the Irishmen of the Maryland line. May God grant us, that in all difficulties of this life, I may find Dutchmen and Irishmen to help me.

The gentleman has forgotten the republics of the middle ages in his enthusiasm. He has forgotten that they were catholic. Milan, Venice, Padua, Genoa, Pisa, Piacenza or Piacenta, Modena, Lucca, Florence, and many others. Who boasted these people against oppression? I answer, their bi-shops and their priests. Let some of our gentlemen rise, and he will tell him, that catholics never opposed the diffusion of human liberty.

Has the delegate from Bourbon ever read the history of the little republic of San Marino, with only twelve miles square, and a population of 23,000? Who protected it? The Pope. Did some of our gentlemen rise, and he will tell him, it had stood for fourteen hundred years, a monument of catholic tolerance, and an attack upon it, would have outraged the moral sentiment of the world. Has he heard of the republic of Andorra, in the Spanish Pyrenees? Doubtless he has. The republic is catholic—a pure democracy, a pure aristocracy, a pure oligarchy, a choice, and protected by the Bi-shop of Urgel. Yet, forsooth, catholicism is inimical to human

and further that such a doctrine had never existed in the church. And yet, the gentleman, on the authority of Elliott, an American, asserts the reverse. As did the senior gentleman, of Louisville, I would advise him to read more, and not to be so easily misled. He said he had nothing, as a catholic, from him, which I do not fully and freely accord to him as a protestant. In the language of the song of the pilgrim fathers—

I have untaught what here I found,  
Freedom to worship God.

What matters it to me if the gentleman be a Socialist, a Fouriériste, or a Moslem, if, in the exercise of his civil duties, he be a good citizen? Nothing. What if, as the Pariah on bended knee at sunrise and sunset, he worships the eternal first cause, the God of Gods? Nothing. What sir, if at the call of the Muezzin, on the rising of the sun and the going down thereof, he hunt alood, with his face towards Mecca, "there is no God but God, and Mahomet is his prophet"? Nothing. Sir, we here are all equals. The only difference is, that God's Kingdom is over us all. While ever one-star of the proud flag is over us, which has lighted American valor to victory, remains undimmed—while ever a stripe remains untarnished on our national colors, the greatness of civil and religious liberty will remain unshaken. And the hatreds of the people, though demagogues may endeavor to destroy its efficacy.

Who was General Jackson—to name whom is enough to excite the fiercest emotions of the American heart? The son of an Irishman Who was the first Montgomery, who watered one of the earliest fields of the American struggle with his blood, and offered up his life as a sacrifice to his adopted countrymen? He, too, was an Irishman. Who was the Baron Steuben? An exiled Prussian, who sought a home in the w. l. d. and fought for his liberties. Who was De Kalb? A Frenchman, who fell upon the plains of Camden gave out his life for us, as freely as if it were for the liberties of his own country. And who, sir, was La Fayette? A French marquis, with wealth, with hereditary renown, with every earthly enjoyment. He gave them all up, to make our country free. Go to every battle field, from the mountains to Monmouth, during the war of the revolution, and you will find earth could speak, she would tell you how enriched her broad bosom had been with the life-blood of the poor foreigner, shed for the sacred cause of human liberty. Go, sir, to the fields of battle, where the last war—beginning at Tippecanoe, where the







This image shows a vertical strip of a document page. The right side is a dark, solid black vertical band, likely representing the book's binding or a shadow. The left side is a light gray, textured area representing the paper. There are some faint, dark smudges and marks on the paper surface, but no legible text or distinct figures are visible.



